

# CHAPTER 14

## E N E M Y      S E C R E T S

L E X I C O N S &

P R I V A T E I N T E R P R E T A T I O N

DO-IT-YOURSELF

B I B L E S

DO-IT-YOURSELF



DO-IT-YOURSELF



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DO-IT-YOURSELF



DO-IT-YOURSELF



DO-IT-YOURSELF



DO-IT-YOURSELF



“[E]VERY MAN DID THAT WHICH WAS RIGHT IN  
HIS WN EYES” JUDGES 17:6

The slippery new versions have been exposed in recent years, so the serpent was forced to cast off his skin, renaming and revising the NIV as the TNIV, the ASV as the NASB, and the RSV as the ESV. But a version that is in print will eventually be exposed. Therefore, Satan has now gone underground, where snakes hide, and hatched a *new* nameless bible. It is the shifting DO-IT-YOURSELF version, patched together with words from dead men's minds. Because this bible is not printed and cannot be exposed, it can invisibly haunt even the most conservative circles where the TNIV would be heresy. Yet the words in the DO-IT-YOURSELF bible are *identical* to those in modern versions. This new version silently slips onto pews in marginal 'definitions' in KJV Bibles. It can creep into college classes which crown the KJV with corrections. Its words are pronounced from pulpits and then vanish into thin air before they meet the pages of a printing press and the discerning eye of a reviewer. It slides and hides between the lines in interlinears. It needs no glossy advertising campaigns. The DO-IT-YOURSELF bible can be created by *any* person, at *any* time, attacking *any* word. The possibilities are endless. It is the ultimate, "Yea, hath God said...?" head and "Ye shall be as gods...knowing..." temptation (Gen. 3). According to the KJV translators, Satan wins when "nothing is left certain." The translators proclaim that the Bible is "perfect" and chide those, who instead of studying *it*, resort to the writings of men.

"[W]hat truth without the word of God"... "The **Scriptures** then being acknowledged to be so full and so **perfect**, how can we excuse ourselves of negligence, if we do not study them, of curiosity, if we are **not content with them?**" (Holy Bible, *The Translators to the Reader*, London: Robert Barker, 1611).

**K**JV translator **Richard Kilby** visited a country church and “found the young preacher to have no more discretion, than to waste a great part of the hour allotted for his sermon,” describing “three reasons why a particular word should have been otherwise translated” in the King James Bible. Kilby went to the pastor’s home and explained kindly to him that “he might have preached more useful doctrine, and not have filled his auditors’ ears with needless **exceptions** against the late translation and for that word which he offered to that poor congregation **three** reasons why **it ought to have been translated as he said**, he and others had considered all them, and found **thirteen** more considerable reasons **why it was translated as now printed**” (Reported in Walton’s biography of Bishop Sanderson; McClure, pp. 107, 108). The purpose of such criticism is to increase the hearers’ faith in the words of men and decrease their faith in the word of God, in which “every word” is “perfect” and “very pure” (Ps. 19:7, 119:140, Prov. 30:5). In a court of law, if a witness is found lying *once*, he is completely ‘impeached,’ that is, rendered totally unreliable. One error in the word makes it unlike the Word himself, who is “without blemish and without spot” (1 Peter 1:19). So Satan, the “accuser,” tries to stir us and lure us to doubt God’s word (Rev. 12:10).

### TRADING SILVER FOR STUBBLE

**I**f I were the devil,  
 I’d say, “Hath God said?”  
 I’d re-word the Bible,  
 put doubts in men’s heads.  
*first, ‘hell’ is archaic.*  
 so, just take your pick.  
*Gehenna, Tartarus – just maybe they’ll stick.*  
 Try *Hades* and *Sheol* – why they’re just a hole.  
 Get rid of the Bible.  
 That is my goal.

*R*eally archaic Greek words, like the street signs, *Tartarus* and *Gehenna* (which *had* meaning to the ancient Greeks) are being dug up and used to misdirect English travelers on the road to glory. Some forget that the “wisdom that is from above is...easy” (James 3). Just how plain are Greek letters like: αβγδεζηθικλμνξοπρστυφχψω? Paul said, “We use great plainness of speech...” (2 Cor. 3:12). Was that verse intended for the Corinthian Greeks only? That verse and others were plain to them, but they would not be plain to all, so the Holy Ghost gave the gift of tongues. Immediately, “Others said mocking...” and they continue today saying, — “*That word really means...*” or “*The Greek word carries with it the sense of...*” or “*Unfortunately the KJV translators...*” (Acts 2:2-13). Or to translate the *original* Hebrew, “*Yea, hath God said?*” God sends meat and the devil sends cooks to write books about *doctoring* it to suit their own taste (1 Cor. 3:2).

### BROWN ON JELLYBEANS ?

“*T*hat word in Greek *ACTUALLY* means—

God’s words are only jellybeans.

Pick out the ones you think look good,

then paint the others, as you would—

the **red** ones **black**, the **black** ones **WHITE**,

If there’re too **L O N G**, just take a bite.

My English skills they ain’t too Strong,

but that King James Greek verb is wrong.

I’ve got a book that tells me so.

The author’s source, I do not know.

I’m sure he’s right and scripture’s wrong.

Course, I ain’t studied it *that* long.

When I get to the judgment seat

and bow at my dear Saviour’s feet,

I’ll take that book from his pierced hand

and fix those words before I stand.”

## KJV Translators Tell How **Not** to Study the Bible

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The KJV translators called it a Romish practice to burn whole **English** Bibles, or burn them word-by-word and **piece-by-piece** through criticism. They saw such lack of faith in the “translated” English Bible, as **despising the Holy Spirit** and denying God’s preservation of its inspiration. They wrote of “Romanists” and others who:

**“[R]efusing to hear, and daring to burn  
the Word translated,  
did no less than  
despite the Spirit of grace...  
vilifying and abusing of  
the English Bible,  
or some pieces of them...”**

[e.g. Saying, ‘That word *really* means...’] (*The Translators*).

A part of every sermon seems to include the definition of at least one word. Do Bible teachers *help* by defining words with the Bible’s built-in dictionary? Greater weight is given to subjective opinions in men’s books (like lexicons, dictionaries, and Doctored New Testament footnotes) than to the providential care and safekeeping of God himself. *More* difficult or unholy common words are used for definitions, rather than “comparing spiritual things with spiritual” (1 Cor. 2:13, 14). Someone heard a teacher say,

“The word ‘wipe’ in Rev. 7:17 means, er —  
ah — I can’t pronounce it,.....‘obliterate.’”

(Everyone past the potty training stage, knows what ‘wipe’ means. Simply, the ‘w’ is a pictogram of <sup>up</sup> and <sub>down</sub> motion; see Genesis chapter 1 for its first usage in “waters” [v. 2] and “winged” [v. 21]. The meaning of ‘p’ is initiated in v. 9 as “place.” An appendix at the end of this book discusses computational linguists’ discoveries about letter meanings, which are rooted in the English Bible, the bedrock of English thought.)

The Bible itself states in 2 Peter 1:20 that the scriptures are of no “private interpretation.” The primary Bible definition of the word “interpretation,” as used in the New Testament, is ‘to **translate** from one language to another’ (Matt. 1:23, Mark 5:41, 15:22, 34, John 1:38, 41, 42, 9:7, Acts 4:36, 9:36, 13:8, 1 Cor. 12:10). Harvard University’s *Literary Guide to the Bible* states, “Indeed, in its original uses in English the word *interpret* meant “translate” (Alter, p. 649). The Bishops’ Bible reveals this saying, “Emmanuel, which being translated is, God with us” (Matt. 1:23). Throughout the notes of the KJV translators, the word ‘interpretation’ is used to mean ‘translation’ (*Translating For King James*, p. 83). The translators wrote,

“Therefore, as one complaineth, that always in the Senate of Rome, there was one or other that called for an interpreter [‘That Greek word means...’], so lest the church be driven to like exigent, it is necessary to have translations in a readiness” (*The Translators*).

Those who dip their noses down into Satan’s septic think-tanks, somehow miss the Greek root for the word “private”; it is *idiō*, from which is derived the word *idiotes* and ‘idiot.’ If ‘private interpretation’ were permitted, one might translate 2 Peter 1:20 as “idiot translation.” (*Strong’s Concordance* even refers readers to the word ‘privy.’) When private translation is permitted every sect can massage the meaning of Bible words to fit its own views; their women deacons (*diakonos*) will rise up from Romans 16:1 and Phil. 1:1 and put a face on the Jezebel spirit that would paint over God’s handiwork.

“Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!” (Isa. 5:20).

*J*ust as there is only *one* set of legal statutes by which a criminal is judged, so there must be just **one book**, which is available to all, by which English speakers will be judged on **that day** (John 12:48). We will be judged by “the things which are written in **this** book” (Rev. 22:19), not judged by the varieties of words hidden in mounds of men’s lexicons. Has God hidden his word in scores of Greek reference books owned by a few? What would Jesus do? Did he hide things from the babes? Or did he hide them from the wise and prudent (Matt. 11:25)? God said,

“I have not spoken in **SECRET**...” (Isa. 45:19, 48:16).

The aggregate (total) body of Christ, the priesthood of believers, will recognize the true “volume of **the book**,” because only the true Bible “is written of me...” (Heb. 10:7). (Corrupt versions tend to omit the true ‘Jesus.’ For instance, when the name of Jesus does not appear in Mark 2:15 *two* times, as it does in most ancient and medieval *vernacular* Bibles, an error can occur. Levi could be mistaken in new versions for the antecedent to the pronoun ‘he.’)

What *one* English book has never been out of print, has been given away freely until the bolts on the presses strain, has always been widely available to the English people, is still in plain view on coffee tables, nightstands, and on pulpits around the globe, and has outlived all of its competitors? — the King James Bible. The Bible says that there is “one faith,” by which we “all speak the same thing” with “one mouth” “that there be no divisions among you” (1 Cor. 1:10, 10:3, 4, Gal. 5:14, Eph. 4:5, Rom. 15:6). The devil suggests that there are thousands upon thousands of Greek Bible words which could be re-cast into English by *each* of the thousands upon thousands of Christians. Divide ↔ and conquer. Satan divided the angels, separated men and God, severed Cain and Abel, parted David and Saul, and would, if he could, unravel the Bible, one word at a time. Is Christ divided? Is the Bible “the mind of Christ” (1 Cor. 2:16) or is it dead men’s minds?

There are *no Bible verses* which indicate that vernacular translations, like the KJV, will be inferior to those of ancient languages. There are *no Bible verses* that state that Bible study should be done in those ancient languages. If such were a benefit to our understanding, one would think that at least *one* verse would mention it. There are *no Bible examples* of Jesus Christ or the apostles correcting the Bible of their day or refusing to communicate to the common man in his own vernacular tongue. Paul's captors chided, "Canst thou speak Greek?" Paul ignored them and continued to speak to the people in their own language (Acts 21:37, 40). Jesus gave a preview of Acts 2 when he spoke to the little girl in Aramaic-Syriac (Mark 5:41). The sign above Christ on the cross was written "in letters of Greek, and **Latin**, and Hebrew" (Luke 23:38). This phrase is omitted in the new versions (e.g. NIV, TNIV, HCSB, ESV, NASB). It indicates too strongly that the "Spirit of grace," through the Word incarnate and the word "engrafted," is *now* going to speak, not just Hebrew letters, like אבגדה, and Greek letters, like αβγδεζηθ, but Latin letters, like ABCDEFGHIJESUS.

Studying the Bible with reference books is like playing tennis without a net. There is no measure of where error begins and ends. The Bible is our blueprint for life. In *all* Greek and Hebrew lexicons, the walls have been erased. Good Greek texts mix with bad Greek texts in one general meeting hall of error. (Their errors are like spider's dimples; who can pick them out; but the spider's cheeks hold deadly venom.) The sheep may become tangled in thorns of unbelief in *Vine's*, find little godly in Kittel, and much wrong in Strong. Dr. Isaac Mozeson, eminent Hebrew and English linguist, agrees that lexicons from the last two centuries are part of the "movement of de-sacrilizing Hebrew" (letter on file). Many such translation



theories have been developed in the dark rooms of writers' minds, *as is pornography*. What is there has *some* truth, but the picture has been 'doctored.' And it's not for believers. Someone else's wife or the Bible of another culture and another time, seen through the eyes of doctored study aids, will leave patrons NIV positive very quickly. The little wife (and the "little book") will never look quite 'right' again. Yet the simple spouse (and the simple scriptures) are what God has provided, just as he gave a Koine Greek New Testament to the early Greeks. **One is not better than the other. Each has a purpose and an audience.** When a man wants to find a "pure" Christian wife, he prays one might come to the church picnic. He does not tiptoe through the trollops and pick one in a bar (Prov. 30:5). Greek reference works require much tiptoeing through corrupt Greek texts, lexical data and just plain private interpretation. Just as abhorrent as the suggestion of going to a bar to find a Christian wife, is the suggestion that one should go to a polluted reference book to 'find' a match for a word in the KJV. Worse yet would be the suggestion that "the words which men's wisdom teacheth" are better than those which "the Holy Ghost teacheth" (1 Cor. 2:13, Acts 2). Yet, some reply, 'But all the guys are doing it!' "Every man did that which was right in his own eyes" and Israel fell (Judges 17:6). When Jesus came, the Jews had so obscured the *direct* meaning of the Old Testament, that he told them they were, "Making the word of God of none effect through your tradition..." (Mark 7:13).

"...their lies caused them to err, after the which their fathers have walked..." Amos 2:4.

"Our father" and "your father" disagree (Luke 11:2, John 8:44). The new man and the old man always clash. The new man loves 'fasting and praying.' The old man prefers '*feasting and parsing verbs*.' The new man kneels, as "Thy word is truth" (John 17:17). The old man feels that, '*Thy word was truth in the originals*' (2 Cor. 5:17).



**What**

is it about men that so ensnares them to perch like “every unclean and hateful bird” and read bespotted pages, like the bottom of some cages? Many today will believe what men write and say *about* the Bible, before they will believe the Bible itself. “It is better to trust in the LORD than to put confidence in man” (Ps. 118:8). Those who do not believe that God preserved, as promised, a 100% “pure” Holy Bible, subtract from its purity a point or two each time they search the lexicons of men instead of “search the scriptures” of God (Psalm 12:5, 6). The late James Strong, conferee with corrupters Westcott and Hort, has been elevated by many to *fourth* member of the Trinity. He and ‘Mary’ mediate for man, according to Satan’s plan, usurping the authority of the word.

Who switched the words “God said” (Gen. 1:3)

to

“**Yea, hath** God said?” (3:1).

“**G**OD said” and ‘The Bible said’ resounded from the pulpits of the past. Instead, our generation is fed ‘Yea, hath God said,’ ‘The Greek said,’ and then some words from men who are dead. The political and religious tyranny of the Dark Ages was only possible as long as the scriptures were interpreted *for the people* by a priest class of ‘language’ scholars, who burned vernacular versions when they could. Cults are characterized by the fact that, while recognizing the Bible as a noble book, they move its authority on to something else. It may be a guru, pope, or a false prophet; it may be another book, such as the Book of Mormon, or even *Strong’s Concordance*. It is invariably something or someone that purports to reveal what the Bible *really* means. What better way to deceive people than to tell them that they can not read the actual word of God *for themselves*.

## *W*HY does man correct God and his word?

1. The PERFECT law is a spotless mirror to reflect God's purity and show *our* every fault and sin (2 Cor. 3:18, James 1:25). It is also a "fire" and "hammer" to purge these sins away.

"Is not **my word** like as a fire?  
saith the LORD; and like a hammer..."  
Jer. 23:29

"He sendeth out **his word**, and melteth them:"  
Ps. 147:18

"[T]he breath of the LORD...doth kindle it."  
Isa. 30:33

The G R E A T G U L F provided by the missing L O N G since dissolved (but inspired!) originals is T H E serpent's "ministers" ditch to pitch "smooth things," while accusing what the King brings. Unwilling to be corrected by this purifying "fire" and humbling "hammer," the proud look into the Bible to find faults *in it*. Men are "afraid to look upon God" and say, "let not God speak with us." "[T]hey could not endure that which was commanded..." The scribes of old accused the living Word also. (Isa. 30:10, Exod. 3:6, 20:19, Heb. 12:20, 2 Cor. 11:15.)

"The scribes...Laying wait for him, and seeking to catch something out of his mouth, that **they might accuse him.**" Luke 11:54

2. Man reads the pure word through a "glass, darkly." That is to say, 'The spot on *your* tie is really on *my* eye glasses. A person attributes his own character to other persons and things. When accidentally bumped in a crowd, a pickpocket will *suspect* someone of trying to pick his pocket. The same accidental bump will prompt

a licentious person to suspect someone of being lewd. Likewise, an impure character will cast its shadow over the Bible (1 Cor. 13:12).

“Unto the pure all things are pure: but unto them that are defiled and unbelieving is **nothing pure...**” Titus 1:15

God gave us a peek into **MEN'S MINDS** in Romans chapter 2. He said,

...wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the **same things**” (2:1).

Psychologists have observed this and call it ‘**projection.**’ *The Oxford English Dictionary* defines ‘projection’ as,

“...interpretation of external reality in terms of one’s self...one experiences one’s outer world in terms of one’s inner world...”

**3.** Haughty human reason is adrift from God and functions in unbelief and rebellion. Our sin hen-pecked intellect (whose holes ooze delusion through points of *pride*) is not a safe guide. Satan fell because he was “lifted up” by his “wisdom” (Ezek. 28, Isa. 14). Logically, he lurches and still perches on the tree of *knowledge*. He knows that man too is fascinated with what might “make one wise” (Gen. 3:6).

But God warns, “Men of high degree are a lie...” (Ps. 62:9) and “that which is highly esteemed among men is abomination in the sight of God” (Luke 16:15). The church is dying by degrees as men go to seminary before they have gone to the altar. The living Word came in a

lowly form, as does his “engrafted” word. Proud mankind does not want to be associated with “the foolish things of the world...the base things.” Yet God “has chosen” such things — the lowly gospel tract, the simple English scriptures and the foolishness of preaching. Christ will not be associated with the pride of life, lest someone come to him for the wrong reasons. God has not preserved his word in some celestial archive, whose light only penetrates the crack in swelling craniums (1 Cor. 1:18, 27).

“But I fear, lest by any means, **as** the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the **simplicity** that is in Christ” 2 Cor. 11:3.

The serpent beguiled her by asking “**...hath God said,**” (Genesis 3) then changing God’s word. It worked once; it still works.

### Primary Sources or Second-hand Lexicons

Pepsi Cola<sup>®</sup> launched an advertising campaign in China in the 1970s, it has been said. Billboards were erected across China announcing, “*Come alive to the Pepsi generation.*” However, in Chinese, it was translated ‘*Pepsi will bring your dead relatives back to life.*’ ‘Come alive’ became ‘back to life’; ‘generation’ became ‘ancestors’ or ‘dead relatives.’ The signs came down quickly. Years earlier, John F. Kennedy’s speech in Berlin was punctuated by a *faux pax*. Instead of saying, ‘*I am Berliner,*’ he said, “*I am a jelly donut.*” The indefinite article ‘a’ changed the entire meaning. Translation is not a science. If it were, all 450 of the current modern English translations of the scriptures would be identical. “Some therefore cried one thing, and some another...” Acts 19:32.

There are definite elements of choice, preference, and uncertainty involved in Greek scholarship, which prevent it from being *the* absolute authority. The debate as to whether the KJV retains the inspiration of God, or does not, is important because it affects many practical things. The KJV, like all translations, sometimes translates several *different* Greek words with the *same* English word (or the *same* Greek word as several *different* English words). Although it may be quite straightforward to determine the English equivalent of the Greek word for *dog*, many other Greek words have *many* English counterparts. In English one can describe a **fat** dog, as *stout, obese, overweight, heavy, plump, chubby, paunchy, stocky, tubby, overweight, overfed, overstuffed, well-fed, strapping, blubbery, roly-poly, mammoth, king-size, husky, imposing, massive, overgrown, hulking, huge, lumbering, immense, whopping, adipose, burly, portly, pudgy, chunky, dumpy, stubby, thickset, corpulent*, and ‘*big as a house*’! Who gets to choose *which* word is going to be used? Is it “ye,” as in Genesis 3? May we each re-do the fixed form of the English Bible? Or if we can not bear the printing *cost* or ensuing criticism, may we do it extemporaneously, piece-by-piece? Is the word of God perfect and pure, or is it defiled and less than perfect in any of its word choices? In other words, may *each of us* translate the Greek Bible into English? (See *The Language of the King James Bible*, p. 72.)

The majesty exhibited in the King’s criteria for selecting words which fit each context is demonstrated throughout this book. A final example shows why the DO-IT-YOURSELF dabblers may not switch royal words like “reward” and “hire” to *pay, wages, earnings, return, compensation, reparation, recompense, reckoning, support, prize, award, stipend, take-home pay, consideration, pay back, due, honorarium, tribute, reimbursement, requital, return*, or *pay off*.

In 1 Tim. 5:18 the Bible translates the Greek word, *misthos*, as “reward.” In Luke 10:7 (which Paul is quoting in 1 Tim. 5:18) the same Greek word, *misthos*, was translated as “hire.” The word “**hire**” alliterates with “**house**” at exactly the same syncopated syllable. The KJV’s word choice provides many other alliterating and syncopating sounds. (The chapter, “The Breath and the Heartbeat of God” explains why the introductory words ‘And’ and ‘For’ are not part of the pattern.)

<p style="text-align: center;"><b>Luke 10:7</b>  <b>“his hire...house to house”</b></p>					
Syl. 1	2	3	4	5	6
in	<b>the</b>	same	<b>house</b>	re	main
eat	<b>ing</b>	<b>and</b>	drink	<b>ing</b>	
such	<b>things</b>	<b>as</b>	they	<b>give</b>	
for	<b>the</b>	<b>la</b>	bour	er	
<b>is</b>	wor	thy	of	his	<b>hire</b>
Go	not	<b>from</b>	<b>house</b>	to	<b>house</b>

In 1 Tim. 5:18 the word “**reward**” resounds at the same syllable as “**the**” and “**worthy**.” Choirs of other sounds sing.

<p style="text-align: center;"><b>1 Tim. 5:18</b>  <b>“worthy of his reward”</b></p>				
Syl. 1	2	3	4	5
<b>the</b>	scrip	tur <b>e</b>	sa	<b>ith</b>
<b>Thou</b>	shalt	not	muz	zle
<b>the</b>	ox	<b>that</b>	tread	<b>eth</b>
<b>out</b>	<b>the</b>	corn		
And	<b>the</b>	la	bour	er
is	<b>wor</b>	<b>thy</b>	of	his
<b>re</b>	<b>ward</b>			

**Which word is right — the word in the fixed English scriptures or the fickle feuding lexicons?**

“For **the word** of the LORD is right...” Ps. 33:4.

“Therefore I esteem all **thy precepts** concerning all things to be right...” Ps. 119:128.

“And in controversy they shall stand in judgment; and they shall judge it **according to my judgments**...” Ezek. 44:24.

“Trust ye not in lying words...” Jer. 7:4.

“[N]ot in the words which man’s wisdom teacheth...” 1 Cor. 2:13.

“For who hath known the mind of the Lord, that he may instruct him?” 1 Cor. 2:16.

Who possesses the correct word — the “least esteemed” or the treatise of men?

“...[S]et them to judge who are **least esteemed** in the church” 1 Cor. 6:4.

“Be ye therefore followers of God...” Eph. 5:1.

“Cease ye from man, whose breath is in his nostrils...” Isa. 2:22.

“But beware of men...” Matt. 10:17.

“[T]hey are all corrupters” Jer. 6:28.



“...not with enticing words of man’s wisdom”...“not the wisdom of this world, nor of the princes of this world...” 1 Cor. 2:4, 6 “For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.”...“For the wisdom of this world is foolishness with God...And again, The Lord knoweth the thoughts of the wise, that they are vain” 1 Cor. 1:19, 3:19, 20.

“And this I say, lest any man should beguile you with enticing words...Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” Col. 2:4, 8.

Who is the final authority? “[I]s it I?” as Judas asked, “knowing” which word is “good” and which is “evil,” while “I” mull through a pile of lexicons (Gen. 3:5 Matt. 26:25)?

“If the book be not **infallible**, where shall we find infallibility? We have given up the Pope for he has blundered often and terribly, but we shall not set up instead of him a horde of popelings fresh from college. Are these correctors of Scripture infallible? Is it certain that **our Bibles** are not right, but that the critics must be so. We shall gradually be so bedoubted and be criticized that only a few of the most profound will know what is the Bible and what is not and they will dictate to the rest of us...and we are fully assured that **our old English version of the Scriptures** is sufficient for plain men for **all purposes** of life and goodness.”

C.H. Spurgeon

The lexicons and grammars of *unsaved liberals* are at the foundation of *all* Greek and Hebrew studies today. Current lexicons are either reprints of the works of 19<sup>th</sup> century liberals or highly plagiarized and slightly edited re-typeset editions. The *few* study aids that have been written by ‘Christians’ were compiled *using* the corrupt lexicons of unbelievers. These unsaved men cannot discern spiritual things. “The wise men...have rejected the word of the LORD; and what wisdom is in them?” Jer. 8:9. “A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth” Prov. 14:6.

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” 1 Cor. 2:14.

Why have we abdicated, to the unsaved, our priestly position as keepers of the holy scriptures? Old Testament Jews sometimes did likewise; yet God preserved his word.

“...[T]hey that handle the law knew me not...” Jer. 2:8.

“And ye have not kept the charge of mine **holy things** [the Holy Bible]: but ye have **set** keepers of my charge in my sanctuary for yourselves.

Thus saith the Lord GOD; **No stranger, uncircumcised in heart**...shall enter into my sanctuary, of any stranger that is among the children of Israel” Ezek 44:8, 9.

“...[N]one which was unclean in any thing should enter in” 2 Chron. 23:19.

The “holy things” could only be handled by the priesthood of believers (e.g. “holy scriptures” Numbers 4:4, 5, et al.). Many people had the same skills as the Old Testament Levitical priesthood, but they were not sons (Levites) and were not washed. Only Aaron’s rod brought forth new life. Even in the New Testament, the church is commanded to “Lay hands suddenly on no man” (1 Tim. 5:22). A church does not select a deacon by grabbing the first scholar who moves through a university’s revolving door. Deacons are selected only after they are “proved.” How many have “proved” the authors of today’s popular reference books? They are engaged in work more serious than feeding widows (1 Tim. 3, Acts 6:1-6).

Greek lexicons shroud their dead words in velvet-smooth speculation. “Cursed be the man that trusteth in man, and maketh flesh his arm” (Jer. 17:5). If Christians knew how these rubber crutches were constructed, so much weight would not be placed upon lexicons, constructed as follows:

1. Greek lexicon editors collected a hand-full of samples of written speech, which contain the word in question. Most samples were authored by non-Christians. (Modern English lexicographers, on the other hand, collect thousands of samples using huge data bases like that of the Brown University Corpus.)
2. These editors looked at the word, along with approximately 10 words before it and 10 words after it. (The KJV translators had the *entire* work).
3. They printed only those select 20 word samples, which reflected *their secular viewpoint*. Then, using their own subjective personal judgment, they picked a word, or several words, which *could be* substituted for the word in question, in these samples. These synonyms became the so-called ‘definitions.’ Space limitations diminish the number of synonyms which could be given; this

gives lexicon readers the false impression that only the words cited are correct definitions or synonyms. (e.g. “I went to the lake, cast in my line, and **drew** out a fish to eat for lunch and dinner tonight.” What word could be substituted for ‘drew’? If there are 30 words in English that could replace ‘drew,’ but the lexicon only has room for 3 words, readers are given the false impression that the other 27 words are incorrect, which they are not. In another context which said, “and struggling **?????** out a **h**uge fish to eat for the week,” might not an alliterating and more descriptive synonym be ‘**h**oisted’ or ‘**h**auled’?

Before using a lexicon, interlinear, or computer program which pretends to tell its reader what a Greek word means in English, *remember* that the ancient Greeks wrote no Greek-to-English lexicons themselves. They did not speak English and never told us the precise English synonyms for the Greek word they used. All lexicon definitions are simply one person’s guess as to *which* English word best matches a Greek word. One lexicon may call the *fat* dog ‘heavy’; another lexicon might call it ‘chubby.’ Neither word is more authoritative than the dozens of other words which share a similar meaning. An entire journal, *Verbatim*, is published for the sole purpose of evaluating lexicons (e.g. their bias, subjectivity). That journal and *The Cambridge Encyclopedia of the English Language* sweep away any unwarranted confidence in the shaky structure on which today’s lexicons are built. The *Encyclopedia* states,

“It will never be possible to eliminate the **subjective** (personal) element from dictionaries. Unconscious **bias** can affect the very process of **definition** writing...And subjectivity is inherent in the choice of sources for citations” (*David Crystal*, Cambridge University Press, 1996, p. 442).

God, on the other hand, makes no guesses or errors.

**KING JAMES' TRANSLATORS** were unique, in that they were not *compelled* to rely on godless guesses in Greek and Hebrew lexicons.

1. They accessed the best **primary sources**.
2. They focused on work written by **Christians**.

KJV translators, like John Bois, did not need to rely on works, like *Strong's Concordance*, which is limited to that author's one or two word subjective judgments (e.g. stocky, chubby). They did not need to rely, as the NIV translators did, on expanded lexicons which show tiny snippets of a word in use (e.g. the corrupt Kittel's *Theological Dictionary of the New Testament*). **The KJV translators had the entire original work** which contains the word in question and could read the word in its **entire context**. Bois's bibliographer writes,

“When he left the college, he knew of but few Greek authors, great or small, extant, which he had not in his own private library”  
(*Translating For King James*, p. 138).

Because the KJV translators had access to these primary sources, many of them wrote their own lexicons. William Bedwell was the author of *Lexicon Heptaglotton*, a seven volume lexicon which included Hebrew, Syriac, Chaldee, and Arabic. Today's translators, by their own admission, are distanced from the entire works of the ancient Greek writers, and do not study Greek words in the contexts of the original editions (See *The NIV: The Making of a Contemporary Translation* by Edwin Palmer; *The NIV Story*, Burton Goddard). John A. Stevens of East Carolina University, writing about Oxford's *Elementary Latin Dictionary*, warns of lexicons which, “lead the reader astray with **false translation...**” because they cannot give “precise contexts” (cited at [www.oup.com](http://www.oup.com)).

Today's lexicons spin their definitions from spiders' webs woven with the lines of the Greek philosophers (e.g. Origen, Clement) and pagan writers (e.g. Plato). (I wonder how Hugh Hefner defines 'love'?) Today's lexicons merely give guesses, glossed heavily by the author's prejudices. Real lexicographers admit that often, 'The translator is the traitor.' Stanford University English Professor, "invites us to question objectivity of lexicography in general" (*The History of the English Language*, 2003 Newsletter, p. 3).

Instead, the KJV translators (e.g. Saville, Bois, and Downes and others) looked at Greek words 'in use' in entire contexts written by **godly Christians**, like the ancient Greek pastor, John Chrysostom.

"[They] gathered together the chief manuscripts of Chrysostom [the most devout early Greek Christian pastor and writer] which could be found in the best libraries of Christendom...[and] read over the greatest part of that voluminous father in the MSS...[T]he payment of certain scholars beyond the sea for the obtaining of the best exemplars of that author, cost him [Saville] more than 8000*l*...." (*Translating For King James*, pp. 141, 142).

One writer in the 1600s spoke of Saville's "cost and pains [and] Herculean labour..." in his effort to gather and study the original writings of ancient Greek Christians (*Translating For King James*, p. 141). "Because for the work of Christ, he was nigh unto death" (Phil. 2:30). Saville's wife said, "she would burn Chrysostom, for killing her husband." His assistant Bois told her that Chrysostom was "One of the sweetest preachers since the apostles times." To which she then responded, "that she would not do it for all the world" (*Translating For King James*, p. 142). Saville compiled the

writings of Chrysostom into 8 volumes entitled, *S. Johannis Chrysostomi Opera, Graece*. They were printed by Eaton College in 1613. In addition to helping the translators determine the usage of Greek words, Chrysostom's manuscripts, which contain many scripture citations, document the *true* ancient Greek New Testament readings. Chrysostom lived during the same century that the new version's corrupt *Vaticanus* and *Sinaiticus* manuscripts were written. His scripture citations are of equal antiquity and of *better* authority than these two corrupt manuscripts, because of his orthodoxy.

The KJV translators occasionally used Greek grammars and lexicons, but **never as final authorities**. Their authorities were Bibles, such as previous English Bibles or foreign Bibles. The notes of the final committee mention a reference to the *Lexicon of Constantinus* (Romans 3:5). It is a Greek-Latin dictionary, not a Greek-English dictionary, catalogued as: *Lexicon Graeco Latinus. Ex R. Constantini aliorumque scriptis...collectum, etc.* [Geneva], adup Io. Crispinun 1568. The lexicons of Hesychius, H. Stephanus (Greek), and others are also mentioned in their notes (*Translating For King James*, p. 33).

“He [KJV translator John Bois] was a most exact grammarian, having read near sixty grammars, Latin, Greek, Hebrew, Syriac...In the Greek (where he obtained most absolute perfection) he seemed to set an high estimation upon Apollonius; after him, on Sylburgius. In Hebrew, his good opinion [was] of Buxtorfius...” (*Translating For King James*, p. 147).

In spite of Bois's vast grasp of Greek, he avoided its use in the pulpit, lest he should indirectly disparage the English Bible in the eyes of the young, writes his biographer. “My tongue shall speak of thy word...” Ps. 119:172

“He was a very reverent esteemer of the holy scriptures...When he preached himself...he endeavored nothing more than to be rightly understood, even of...the young and tender...[thinking that] preaching beyond their understanding [was] more like to slay than feed their souls. A true disciple of S. Paul: who though he spake with tongues more than they all; yet **in the church**, had rather speak five words with his, to their understanding (that, by his voice, he might teach others), than ten thousand words in an unknown tongue...” (*Translating For King James*, pp. 150, 151).

The translators’ lexicons, like old covered bridges, paved the way for those early explorers, traveling from Greek, Gothic, and Anglo-Saxon to English. Today’s crumbling covered bridges and lexicons are unsafe and unnecessary. We have now arrived and rest in the King James Bible, the glorious seventh and *final* “perfected” English Bible.

Sold today are Satan’s counterfeit lexicons, which *match* the “private interpretation” of his versions. Some lexicon authors are ‘Christian’ in name only. God warned some, “thou hast a name that thou livest, and art dead” (Rev. 3:1). Jesus warned of Satan’s disguise: sheep’s clothing. He warned of delusion so strong that “if it were possible, they shall deceive the very elect” (Matt. 24:24). Paul warned of “false apostles,” who transform “themselves into the apostles of Christ” and as “ministers of righteousness.”

“And they watched him, and sent forth **spies**, which should feign themselves just men, that they might take hold of his **words**” Luke 20:20.







A.T. Robertson and Daniel Wallace are just two who do .



## LEXICONS

Gen. 2:9 And The Tree of Knowledge  
There was an old fox Bauer-Danker-Gingrich Greek English Lexicon  
That lived under the rocks Brown-Driver-Briggs Hebrew Lexicon  
At the foot of the huge oak Tree Holladay Concise Hebrew Lexicon  
And of all of the foxes Kubo Reader's Greek-English Lexicon  
That ever did live Liddell & Scott Greek-English Lexicon  
There was never so bad as he. Louw & Nida Greek-English Lexicon  
His step was soft Perschbacher Analytical Greek Lexicon  
with his padded feet Jenni & Westermann Theological Lexicon  
But his claws were sharp beneath; Thayer's Greek-English Lexicon  
And sharp were his ears, And sharp were his eyes Strong's Lexicon  
And sharp were his terrible teeth. Bullinger Critical Lexicon  
And the dreariest place Friberg & Miller Analytical Lexicon  
you ever did see, Koehler-Baumgartner Hebrew Lexicon  
was this old fox's den. Davidson Analytical Hebrew Lexicon  
It was strewn with the down of the tender Chick Gesenius Lexicon  
And the quills of the mother hen Mounce Analytical Lexicon

 Of the books you read Kittel  
please do take heed Harris  
for he's now got a sharp quill pen Wuest

 Watch the schools you attend Waltke  
 There are wolves who pretend, Archer  
 masquerade, make-believe, Vincent  
 play the part, Wallace  
 act the role, Robertson  
 ♯ king james pose, wear sheep's clothes Kohlenberger

K I N G J A M E S F O E S .

(AV Publications can recommend good schools and steer students clear of ones who crown our ears with student complaints of duplicity.) Poem adapted from Whiting, p. 4.

“O GOD, the heathen are come into thine inheritance; thy holy temple have they defiled” (Ps. 79:1).

Defiled lexicons are like “polluted” Tobiah and his prolific friends, who sought to make a “breach” in the Jews’ protecting and separating wall. Sneaky Tobiah said,

“They shall not know, neither see, till we come **in the midst among them**...and cause the work to cease.”

Unfortunately, this plan of working “together” worked. “There were many in Judah sworn unto him,” who “reported his good” words. Wise Nehemiah exposed lying words saying, “[T]hou feignest them out of thine own heart.” One Eliashib, who had “oversight” of the “house of God,” was “allied” to Tobiah and actually let him move into the “house of God.” Grieved Nehemiah “cast forth all the...stuff of Tobiah out of the chamber” and “cleansed the chambers” “of the house of God” (Neh. 4:11, 6:7, 8, 17, 18, 19, 7:62, 64, 13:4, 7, 8, 9).

Today the ghost of Tobiah is struggling out of church graveyards, as the “words” of God’s enemies have moved “in the midst” “in the courts of the house of God” (13:7). According to too many, “That word in Hebrew *really* means...” what the Wilhelm Gesenius believes. All Hebrew grammars and lexicons merely echo his bias. *The Columbia Encyclopedia* even knows that, “[H]e aroused bitter opposition...because of his point of view that Hebrew” Bible words “were not sacrosanct [holy], as most contemporary Christians thought them” (2<sup>nd</sup> ed. pp. 770-771). *Gesenius Hebrew Grammar* begins by saying that “the Hebrew of the Old Testament” comes, not from God, but from the pagan “Canaanitish” people (p. 2). Gesenius’s complete secularization of vocabulary and dismissal of the spiritual is seen in today’s new versions. For example,

many times the supernatural “spirit” becomes the natural “wind.” In Psa. 104 the supernatural “angels” become natural “messengers.” Yes, angels can be messengers, but all messengers are not angels.

Psa. 104:4	
<b>KJV</b>	Who maketh his <b>angels spirits</b>
<b>NIV</b> (see also ESV HCSB, NASB)	He makes <b>winds</b> his <b>messengers</b>

Isa. 59:19	
<b>KJV</b>	the <b>Spirit</b> of the LORD shall lift up a standard against him
<b>NASB, ESV</b>	the <b>wind</b> of the LORD drives

Eccl 1:14	
<b>KJV</b>	vexation of <b>spirit</b>
<b>NASB</b> (see also NIV, ESV)	striving after <b>wind</b>

Hebrew words may be translated in a number of ways, depending upon context. Secular lexicons allow *no spiritual* contexts. In the NIV, the heavy man outgrew his yoke; in the KJV the yoke brought on by the bondage of sin is broken because of the anointing of the Holy Ghost.

Isa. 10:27	
<b>KJV</b>	the yoke shall be destroyed because of the <b>anointing</b>
<b>NIV</b> (see also NASB, ESV, etc)	the yoke will be broken because you have grown so <b>fat</b>

The ghost of Gesenius and his search for *secular* definitions for Hebrew Bible words (i.e. Akkadian, Cannanite et al.) haunts *all* Hebrew study today via his translators, Brown, Driver, Briggs (BDB). (Brigg’s “trial for heresy” and speech at the New Age Parliament of World Religions were discussed in *New Age Bible Versions*.)

## *W*HAT about the Greek and Hebrew interlinears and study aids compiled by Christian men?

These men may have inspired Greek and Hebrew words, but the English reference books they use to translate them into **so-called** “literal,” “plain,” “everyday” English, are *anything but* inspired. Since ancient Koine Greek is not the mother tongue of any living person, they must use the books with the “corrupt words” of unsaved liberal lexicon writers to create their interlinears and study aids (Dan. 2:9). Since they are forced to use *the very reference books* used by the new version translators, their so-called English equivalencies or definitions are *identical* to those in the new versions and are in error. Dr. James Sightler writes,

“That concedes half of the playing field to the other side at the outset, and puts translation and interpretation in the hands of ecclesiastical or academic persons just as was done in the Roman Church” (letter on file).

No Christian is immune to error or temptation. The men God used to pen the originals were guilty of murder (Moses), adultery (David), and lying (Peter). Men in God’s hall of fame were guilty of drunkenness (Noah) and allowing a man to worship him (Gen. 9:21, Daniel 2:47, Ezek. 14:14). Even Joshua was deceived by the dry moldy bread of the Gibeonites. Mary and Joseph went a day’s journey without Jesus. God used Peter’s shadow to heal, yet Peter and Barnabus, who was a “good man and full of the Holy Ghost,” “walked not uprightly according to the truth of the gospel” (Gal. 2:14, Acts 5:15, 11:25). Apollos was “an eloquent man, and mighty in the scriptures...instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord...” Yet, he was in error on an important point. Even Priscilla was among those who “**expounded** unto him the way of God more perfectly” (Acts 18:24-26).

*W***HAT saith the scripture? Did God warn about his own people who fall into error? (Rom. 4:3)**

“I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, and the judgment of their God, but these have altogether broken the yoke, and burst the bonds” (Jer. 5:5).

“[T]hy teachers have transgressed against me” (Isa. 43:27).

“Great men are not always wise...” (Job.32:9).

“I saw under the sun...the place of righteousness, that iniquity was there” (Eccl. 3:16).

“Though I have redeemed them, yet they have spoken lies against me” (Hos. 7:13) — “...lies in my name” (Jer. 14:14).

“Therefore, behold, I am against the prophets, saith the LORD, that steal my words...” (Jer 23:30).

“[T]rust ye not in any brother...” (Jer. 9:4).


“For among my people are found wicked men: they lay wait, as he that setteth snares...” (Jer. 5:26).

“Also of your own selves shall men arise, speaking perverse things...” (Acts 20:30).

“[S]hall grievous wolves enter in among you...” (Acts 20:29).

“For the leaders of this people cause them to err...” (Isa. (9:16).

“Many pastors have destroyed my vineyard...” (Jer 12:10).

 he priest Eli's "eyes began to wax dim." He would judge sin, but not his own son's sin. When God tried to warn Eli through the young boy, Samuel, Eli told Samuel to 'go back to sleep.'

"How are the mighty fallen in the midst of the battle!" (1 Sam. 3:2-14, 2 Sam. 1:25, Exod. 23:2).

When, in 1 Kings, the people erected a counterfeit altar, God sent a young man to warn them. While he was on his way, an old prophet (not an old heathen) told him to ignore the direct word of God and listen to the prophet's "private interpretation" of God's words. The lad did and was destroyed "**sitting**" under a tree (like the tree of knowledge?). This old prophet is struggling from his grave today as the "scholar" who has "corrupted the covenant" and "caused many to stumble" on their way (Mal. 2:8-12).

The harlot haunts *higher* education, calling bookish brooders to her leavened lexicons. Easy-chair Christians, who brood over books, not the Bible, will eventually "hatch cockatrice' eggs" (Isaiah 59:5).

Proverbs 9 **compares** the harlot's secret bread with the Holy Bible, the bread of life.

It shows that some find it more "pleasant" to mind "high things" (Rom. 12:16), than to "all eat the same spiritual" bread (1 Cor. 10:3).

It reveals that the "high things" and the unsaved "high minded" finally find "the depths of hell." They try to be "like the **most High**" *all the way down*

(1 Kings 13, Mal. 2:8, 12, Prov. 9, 2 Cor. 10:5, Rom. 12:16, 2 Tim. 3:4, Isa. 14:14).

*P*roverbs 9 compares the sitting harlot's secret 'high' places with the loud cry of God's "highest" places.

**#6 A** foolish woman ...**sitteth**...

in **the high places of the city**,  
To call passengers who go right on their ways:  
**she saith to him**...bread eaten in

**SECRET**

is **pleasant**.

But he knoweth not that the dead are there;  
and that her guests are in the **depths of hell.**"  
(Proverbs 9:13-18)

*O*UR God has "not spoken in secret" lexicons. Proverbs 9 continues, saying that true wisdom and understanding cry aloud in the Bible, which all can see and hear alike.

*"W*isdom...**crieth**

**upon the highest places of the city...**

as for him that wanteth **understanding**,


**she saith to him,**

Come, eat of my bread...

go in the way of

**U N D E R S T A N D I N G."**

(Proverbs 9:1-6)

peaking of ladies that “crieth upon the highest places of the city” — the November, 1921 issue of the popular secular magazine, *Ladies Home Journal*, published an article entitled, “Human Nature in the Bible,” by William Lyon Phelps. The article stated,

“[O]ur English translation is even better than the Hebrew and Greek. There is only one way to explain this; I have no theory to account for the so-called ‘inspiration of the Bible,’ but I am confident that the Authorized Version [KJV] was inspired...all others [modern English versions] are inferior” (pp. 8, 166, 167).

What *today* would be deemed heresy in pseudo-intellectual seminary circles was the common belief of Christians and even religionists less than one-hundred years ago — inspired Holy Bibles for “all nations” — Greek, Hebrew, English, Korean and “every nation under heaven.”

## **Summary**

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First things first. According to the Holy Bible, among the *first* things its students need to know is that the scriptures are of no “private interpretation,” that is, private translation. “Knowing this **first**,” as Peter said, this foundational tenet is echoed repeatedly in upcoming chapters by the very men God chose to publish his word — men such as Erasmus, Wycliffe, Coverdale, Tyndale, and the King James Bible translators (2 Peter 1:20).